

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

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EDITORIAL NOTES AND COMMENTS.

CONVERTED Roman Catholic priests who have to make many sacrifices for the truth of God and have to suffer much that other Christians are spared, will derive great comfort from the words of the Apostle Paul:

"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"Nay, in all these things we are more than conquerors through Him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. viii.)

A Home For Christian Brothers Also.

A former member of the teaching order of the "Christian Brothers" inquires whether we can receive into

Christ's Mission some of his former companions who are weary and heavy laden from the galling yoke of Rome. Our answer is that we will receive such men into the Mission and do the best we can towards pointing them to the Saviour who has invited all in that condition to come to Him. We have received some Christian Brothers and monks who were not priests, and they are now in good situations. Let our correspondent tell his friends to call at the Mission and they shall receive a hearty welcome.

Vacation at Northfield.

Through the kindness of our beloved friend Rev. George C. Needham we have been able to spend many happy days this summer at Northfield, Mass., the home of Mr. Moody and the headquarters of his great work. Mr. Needham asked other friends to co-operate with him in the erection of "a shanty in the woods," for our use during the summer, and the result is a house built upon the rocks, some distance from the town of Northfield, but not far from the new Auditorium which Mr. Moody has erected for the great gathering of Christians who annually assemble at Northfield for the study of God's Word. As Northfield has been our spiritual birth-place there is no spot on earth so dear to us. There we learned to live in

Christ, and there we should like to die. We return heartfelt thanks to the dear friends who have enabled us to spend a happy vacation there.

Preaching in Vacation.

During vacation the Editor has accepted invitations to preach in other churches in various parts of the country. Large congregations greeted him in Reading, Lancaster, Lebanon and Harrisburg, Pa., notwithstanding the intense heat on the days when he visited those cities. Two addresses were delivered in Harrisburg in the Evangelical Church, of which Rev. J. Berg Esenwein is pastor, and many Roman and converted Catholics were present, as was the case in all the churches where he spoke. The pastors and people everywhere were most kind and sympathetic, and as the necessity of the conversion of the Catholics and of stern opposition to the Roman Church was forcibly presented, earnest, prayerful Godspeed in the work was expressed by all.

Sunday July 8, we were at Latrobe, Pa., where union services were held, all the churches in the town uniting. In the morning the service was held in the Presbyterian Church, which was largely attended; in the afternoon in the United Presbyterian Church, and in the Methodist Episcopal Church in the evening, when the local paper, the *Latrobe Clipper*, July 9, said, "the attendance exceeded the capacity of the church by several hundred. Every available spot was occupied and crowds were turned away unable to gain entrance." All the pastors in Latrobe were present at the services, and many Roman Catholics attended to hear a former priest of their Church preaching the Gospel that has made their Protestant neighbors Christians and children of God. Some truths were also told about their own Church that will help them to come out of it and become like other American Christians.

The great railway strike which was then in progress did not permit a long stay in Latrobe. It was our intention to visit the great Benedictine monastery in the vicinity as we did some years ago, but as our time was limited we had to defer the visit until we are again invited to preach in Latrobe.

Sunday July 29 we preached at four services in Keene, N. H., which is only twenty miles from Northfield, Mass., where the remainder of our vacation will be spent.

CONVERTS FROM ROME.

REV. James Chambers D. D., pastor of Calvary Presbyterian Church, 116th street and Lenox avenue, New York, received thirteen Italians into the membership of his church at the communion service in June. Eleven of these were converts from the Roman Catholic Church, and two were members of the Waldensian Church of Italy. Work among the Italians, Hungarians, Poles, Canadians and Irish in our large cities is the pressing need of the hour for the churches. They can be converted if the Gospel of Christ be carried to them. Don't mind the priests, but tell all these Roman Catholic immigrants that they can become like American Christians if they will accept Christ and follow the teaching of His Word.

The following letter, dated Brooklyn, N. Y., July 7, 1894, will be read with much interest:

Please permit me to say that it is with great pleasure I note the success of the anti-Roman movement in this country, and more especially in this immediate vicinity where we have felt the tyranny of Romanism. But the tide has turned and a change for the better is manifest. I was born of Roman Catholic parents, received the first rudiments of education in the parochial schools of St. Gabriel's Church, New York, which was to pave

the way for my entry to the priesthood. But poor health compelled me to abandon the priestly vocation, and I then drifted into journalism. My first employment in the new field was with a Roman Catholic publication in New York City.

My duties consisted largely in reporting sermons of the holy fathers who conducted missions (another term for revivals) in different parts of the city, and whose special efforts were directed to painting Protestantism as black as possible, and touching the pockets of their poor deluded followers with the story that God blesses the cheerful giver and the Roman Church was the only channel through which said blessing was bestowed, an appeal which always elicited ample responses. It was while at work as a reporter that my eyes were first opened to the errors of Rome. It was impossible for me to reconcile the teachings of the holy (?) fathers with what seemed to be the proper way to prepare for eternal happiness, and it was then that I also learned after numerous interviews with the priests, how little they knew of the Word God, and how helpless they were to aid the sinner. I also realized that the salvation of the soul was the prerogative of Christ alone, and as Rome did not afford a correct solution of the problem, I finally, after a long struggle, bade her farewell. It required considerable struggle to cut away from the church I was reared in by a mother who was the personification of all that was good and lovable, and who had died only a few years previously a devoted Romanist, believing everything taught by the church (which she looked upon as the mouth-piece of God) as only the truth. Fifteen years have elapsed since I paid homage to the Roman Catholic Church, and I feel now that I have found the long and narrow path that leads to that heavenly end that

we all seek. The Lord has spared me, and my trials have been few. In conclusion I am pleased to notice that many who were in darkness are realizing the effects of the light, and are proclaiming that they will no longer submit to the false teachings of that church which has for its head the old man on the Tiber.

Wishing you God speed in all your undertakings to free Romanists from their chains of bondage, I am most gratefully, yours,
J. F. C.

The following letter dated July 24, comes to us from Dayton, Ohio:

"VERY DEAR SIR:—Will you allow me to express my high appreciation of your work in seeking to lead Catholics into a clearer light and into direct fellowship with Christ.

"I was myself born and brought up in the Roman Catholic Church, in the city of Manchester, educated in a convent, and lived the strictest life of a devout Roman Catholic. At the age of seventeen I was brought to stand face to face with Christ, without the intervention of a priest. For the sake of Christ I was denied further recognition of parents and kindred, and the prospect of ample earthly fortune. But Jesus has been to me the "greater riches," my ever blessed portion, my great and abiding Friend.

"With my varied experience, bitterly adverse and richly blessed, I can so fully sympathize with yourself and others, especially those of the priesthood, who sacrifice their place and portion in the Roman Church for the sake of greater freedom in Christ. Wishing you ever well, and praying for the blessing of Christ to abide richly upon you and upon your work for Him.

"I am, yours very respectfully,

"MRS.—"

"P. S.—The mission of THE CONVERTED CATHOLIC has been a blessing in this city, some having been led di-

rectly to Christ through its influence."

The writer of the above letter was a stranger to us until we received her letter. Now she is a dear friend and sister in Christ. Through the kindness of a friend in Pittsburgh, Pa., five copies of *THE CONVERTED CATHOLIC* are sent to her every month, and she distributes them where they evidently do good. Such a letter as this will encourage every converted Catholic to persevere in the way the Lord has led them. Though, like our dear friend, parents and kindred many cast them off, the Lord in whom they trust will become their "greater riches," a Friend indeed who will never leave them nor forsake them. Adverse circumstances will become a blessing when His love is in the heart.

CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

LAST month the Sunday evening services were held in the Mission as usual, but the great heat prevented a large attendance. In the absence of the Pastor, who was preaching elsewhere, the services were conducted by several brethren—Rev. Alexander Bechger, Mr. John Froschl, Mr. Smeaton of the Collegiate Reformed Church, who established a branch of the Christian Endeavor Society in connection with the Mission and received fifteen names at the first meeting. Miss Mary E. Upham, the gifted Gospel singer, was also present at many of the meetings and greatly delighted the congregation by her sweet songs.

Notwithstanding the great heat of the month the chapel of the Mission was a restful place and the services were helpful to those who attended. The addresses of converted Catholics like Father Bechger and Mr. Froschl are always of special interest to Roman Catho-

lics, and the evangelical spirit that characterizes all the meetings in Christ's Mission telling the old, old story of Jesus and His love warms the hearts of the older Christians who regularly attend the services. The preaching and testimony that exalts Christ and brings the hearer to see in Him a Saviour whose blood cleanseth from all sin and makes the soul as white as snow, will always be received gladly by those who desire something better than can be afforded by the routine of daily life with its many cares. The only power that can give peace and contentment to the heart of man is that which has been committed to the Son of God. He has all power in heaven and on earth, and He will use that power for all who call upon Him; and as many as receive Him as their Saviour, to them He gives power to become the children of God.

Good Reading.

A gentleman who is not a subscriber to *THE CONVERTED CATHOLIC* writes under date July 14: "Have you anything that I could give a young man to read who has been influenced by Roman Catholics and is in danger of turning to them. The experience of a converted Catholic in print might serve the purpose."

Our reply was that next to the Bible the best reading for this young man could be found in *THE CONVERTED CATHOLIC* every month.

A gentleman writing from the Adirondacks July 23, says: "Enclosed please find check for three dollars to place to my credit for *THE CONVERTED CATHOLIC*. I have not paid for the magazine for more than a year, but now I wish to be ahead. Should I be obliged to stop any periodicals I am now taking, *THE CONVERTED CATHOLIC* would be the last, as it is in my opinion the best of all. Yours in faith, H. J. B."

A NUN RESCUED.

THE following is taken from the New York *World*, July 7. Many Roman Catholics will be surprised and provoked at the measures taken by Mr. Fay. It is necessary sometimes to use force, or at least exercise one's authority in dealing with those who are in charge of convents. Those who have had experience will appreciate this best. It is too bad that young girls or their parents or both, can be deluded into a convent, to be separated from their family and the world, and led to believe that that is an acceptable way of serving God.

T. FAHEY.

MANCHESTER, N. H., July 6.—The city was thrown into a state of tremendous excitement yesterday by the abduction of Miss Mary Fay, a novice in Mount St. Mary's Convent, by her brother, Peter A. Fay, a prominent lawyer of Lowell, Mass.

Miss Fay is the youngest daughter of one of the wealthiest and most influential Catholic citizens of Lowell. She came to Manchester two years ago, after graduating from the Lowell High School, and entered the academy connected with Mount St. Mary's Convent. Completing her studies there she taught for several terms in one of the public schools of this city. A few weeks ago, notwithstanding the objections made by her parents, she entered the convent for the purpose of becoming a Sister of Mercy.

Mr. Fay went to the convent yesterday and asked to see his sister, saying that her mother was very ill and that she must go with him at once. He said that their mother was then in the office of the Granite State Provident Association, on Elm street, the main thoroughfare of the city.

The sisters procured a carriage. When they reached the sidewalk in front of the Kennard Building Mr. Fay grasped his sister around the waist and pulled

her from the hack, shouting: "Your mother is dead or is dying, but she is not here; she is at home in Lowell where you are going."

The young woman endeavored to shake off her captor. A crowd was attracted by his actions and seemed disposed to interfere. Fay shouted:

"This is my sister, and I am taking her home. I will kill the first man who lays hands on me or her."

At this the crowd fell back.

Word was hurriedly despatched to police headquarters, and when Fay and his sister arrived at the passenger station there was a posse of police and a crowd of thousands awaiting them.

The police demanded that Fay give the girl up. "Ask her whether she goes with me willingly or not," he shouted. The police accordingly addressed the young woman, and she responded promptly, "Yes, sooner than have any more trouble I will go with him."

"That settles it," declared Mr. Fay, "and I will now thank you"—addressing the police—"to clear away this mob and let us pass."

Miss Fay is twenty-three years of age, and it is thought that she will return to the convent in the near future. George Fay, another brother, is employed in this city, and confirmed the story that Mary entered the convent against her parents' wishes.

LOWELL, Mass., July 6.—"I have a prejudice against convents, anyway," said Peter A. Fay to-day, after giving the correspondent of the *World* his reasons for taking his sister, Mary, from the convent in Manchester. He is a lawyer and Bail Commissioner here, and a headstrong man.

Miss Mary has for some time past been anxious to retire to the seclusion of a religious life. Her brother Peter violently opposed her wishes, but it is understood the rest of the family made

only nominal objections. The Fays live in a house on a hill in the outskirts, overlooking the entire city. It is a lovely place. Her sister Agnes is a school teacher here, and with her father, mother and older brother, Joseph, and his wife, live apart from society. When Mary came to Lowell with her brother she wore the black dress of the novices. Her brother says he is quite confident she will not be a desirable novice for any convent while she has a brother of his build to keep her out of convents.

When he wrote to the convent demanding the immediate return of his sister, threatening to use force if necessary, he got a letter from the Superior, in which she stated that the expression "force" was to her incomprehensible. When he showed this letter to the *World* correspondent Mr. Fay said, laughing:

"I wonder if the expression (force) is incomprehensible now? I told Sister Beatrix when I was up there that if she didn't send the girl downtown to see her sick mother I would come back and go through the convent door with a sledgehammer."

Father Lambert a Methodist.

An impressive ceremony at Calvary Methodist Episcopal Church yesterday morning marked the admission of ex-Father Lambert to the Methodist fold. The pastor of the church, the Rev. A. B. Kendig, presided, and extended the right hand of fellowship to the former Catholic priest with great heartiness as well as tact. The secession of Father Lambert from the Catholic Church was a startling move on his part, and created considerable discussion last March, when it took place. He was regarded as a Redemptorist of great power and a principal officer of the Papal army in America. He is a stalwart man, of great personal magnetism, and at the time he resigned had just finished a successful two weeks mission in conjunction

with his Superior, the Rev. Father Wissel, at St. James's Catholic Church, Brooklyn. The ex-Father had then been in the country five years, having been born in Belgium forty-five years before. After leaving the house of the Fathers he became the guest of the Rev. James A. O'Connor, also a seceder from the Catholic Church, and founder of Christ's Mission, a Protestant institution at 142 West Twenty-first street. Here and at Cooper Union and at Masonic Temple ex-Father Lambert gave his reasons for sending his letter of resignation to the Pope. "I wished to be freed from the detestable yoke of the Vatican. I found myself unable to brook the tyranny of the Pope and his colleagues. The habit of the Catholic Church to exact payment for sitting room during services many times filled me with pain. I could not endure the extortion. The confessional was another abomination which I could not stand—telling one's sins to a man as weak and possibly as faulty as one's self. How foolish and how embarrassing! How wicked!" In conclusion he told his listeners to open their eyes and take notice of the grasp the Pope is getting upon America and American institutions. "Catholics," he declared, "are denied liberty of speech, liberty of thought, and so long as they are members of the Church will be mere serfs and slaves, and nothing else."—*New York Herald*, June 4.

Convent Schools.

A subscriber in sending two new names with subscriptions and an order for "The Scarlet Prince," says of one of the new subscribers: "This lady was raised a Protestant, but she was sent by her parents to a Roman Catholic convent school, with the usual result. She has married a Roman Catholic, an excellent man whom we all respect. Let us hope that he will read the magazine."

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

SO far as peace, union and harmony in the Roman Catholic Church in the United States are concerned, the outlook is anything but promising. While various Protestant bodies have finally settled grave controversies that were rending them asunder, such as the Andover case, for instance, the quarrels and divisions in the Roman Church are getting fiercer than ever. The coming of papal delegate Satolli seems to have made bad matters worse, and to have shown how the most uncompromising ultramontane clerics and dignitaries can defy the authority of Rome under guise of love and devotion to the best interests of the Church.

Thus in a strongly ultramontane monthly publication of New Orleans, edited by a priest, Father Rouge, we find a long article that would have created a tremendous sensation in America, if it had appeared first in English. *L'Observateur Louisianois* in its issue of July 7, under the heading, "The American Church," denounces in severe language the abuses that are found in the Roman Church in the United States. It says that the Church has become powerful in politics and very wealthy. But it says that these are her only two elements of strength, and that they will finally become her curse. The writer upbraids the clergy especially on account of their constant thirst for gold and their tricks to obtain it. The drift of the article is that the *auri sacra fames* will eventually bring about the disruption and ruin of the Roman Catholic Church in the United States.

Whether it was a result of the criticism of Archbishop Feehan by Mr. Stead in his book, "If Christ Came to Chicago," or of some other unknown cause, a Chicago press dispatch announced, as

follows, that "unusual action" had been taken in all the Roman Catholic churches of the strike city:

CHICAGO, July 7.—To-morrow in all the Catholic churches in Chicago action of the most unusual character will be taken. Notice of current news events is seldom taken in Catholic pulpits in this city. Nevertheless, instructions were given by Archbishop Feehan in person this evening that the following official circular to pastors should be read from the altar at every mass to-morrow in every Catholic church in the archdiocese of Chicago:

"Reverend and Dear Sir: At a time like the present, of much public excitement, it becomes the duty of good citizens to use every influence to preserve the peace and public order and to sustain legitimate authority. Please, therefore, earnestly urge your people at the different masses to-morrow to avoid the occasions and places of tumult and disorder and not to be found among those who may excite to violence and riot. The people will, I am sure, listen to the wise counsels of their pastors and thus have reason to congratulate themselves when the present unfortunate state of things has passed away. I remain, reverend and dear sir, yours faithfully,

"P. A. FEEHAN,

"Archbishop of Chicago."

If the Archbishop would only do the same thing about the Roman Catholic municipal misrule of the Western metropolis!

A recent Roman dispatch read as follows:

"ROME, July 3.—The Pope has appointed a committee of cardinals to consider the policy pursued by Mgr. Satolli in the United States, and an early decision in the matter is expected. It is understood that the prelates composing

the committee are favorable to Satolli and the course he has taken."

There is nothing more ludicrous than to see those few cardinals, who know next to nothing about America, and who cannot speak a word of English, attempt to decide upon the numerous functions that affect the welfare of eight or ten millions of Roman Catholics in the United States. Satolli himself is often overcome by the subtleties of English grammar, and yet he poses as an instructor of American citizens in their moral and civic duties. *Risum teneatis?*

At the annual meeting of the Massachusetts General Association of Congregational Churches, held in Pittsfield, May 15 and 17 last, Secretary Coit of the Mass. House Missionary Society, said the following in his report:

"The rapidly growing foreign work touches eight nationalities—French, Swede, Norwegian, Finn, German, Italian, Armenian and Jew. The efforts in behalf of French Canadians continue to be of primary importance in view of defections from the Roman Catholic Church. The result of ten years' labors may be seen in an aggregate church membership of 354, while there are hundreds, perhaps thousands, more who are intellectually convinced, but who hardly dare to face the persecution which often follows the avowal of Protestantism. The French Protestant College at Springfield and the French newspaper issued by that institution were here spoken of as useful forces in carrying forward this particular work."

The *Christian at Work* of July 5, says:

"Here comes a Catholic paper which speaks in this way of my lord Satolli:

The Monsignor must be recalled. There never was any need of him here. The American Bishops never had any use for him; they did not ask for him, and when he came they did not know what he came for. In fact it could be said without un-

truth that they did not know who sent him. Of course he came with the Pope's commission, but nevertheless it cannot be said as a matter of fact that the Pope sent him here.

Of course it can be said that the Pope did send him here as assuredly he did. If the editor of that Catholic paper doesn't look out he may find himself excommunicated some one of these Summer days, when the woodthrush pipes his song, and all nature "climbs to a song in grass and flowers," and so on.

But the Catholic papers that support Archbishop Corrigan and his party need not fear. They are more political than religious.

In the issue of the same paper, dated June 28, we find these two items, which will not fail to interest our readers:

"Thirteen Italians in Harlem admitted to Calvary Presbyterian Church, One hundred and Sixteenth street, this city, on Sunday last, shows that the work among our foreign element is far from being neglected. Eight of these were formerly Roman Catholics.

"Ex-Father Lambert, a year ago a Roman Catholic priest, has now formally joined the Methodist denomination. There is plenty of room in this city for very efficient work on Mr. Lambert's part upon which we are glad to know he will immediately enter."

In our last issue, quotations were given from the *New Raccolta*, or *Collection of prayers and good works*. The copy we have now before us was issued by the same publishers in 1889, and is identical with the one referred to in last month's article. On page 272 is found a prayer to the Virgin Mary, from which the following is taken:

"O most excellent, most glorious, most holy and ever inviolate blessed Virgin Mary, mother of our Lord Jesus Christ, queen of the world and mistress of all

creatures ! Thou who forsakest no one, despisest no one, who leavest in sadness none who seek help at thy hands with pure and lowly hearts, do not abandon me because of the number and hateful-ness of my sins, nor on account of the hardness and uncleanness of my heart; do not refuse me, thy servant, a share in thy favor and thy love. Hear me, a wretched sinner, who trusts in thy mercy and pity. Help me, O most loving Virgin Mary, in all my perils and needs, and obtain for me from thy beloved Son, our Lord Jesus Christ, the forgiveness of all my sins, the grace of the fear and love of thee, chastity in body, and deliverance from all the dangers which beset both soul and body."

On page 519, we read this prayer, which is to be offered by "priests and clergymen in holy orders :"

"O good Jesus, I beseech thee, by the love which thou hast for thy Mother, grant that I also may truly love her, just at thou lovest her, and desirest to see her loved."

On page 520 this prayer is to be offered by young students :

"Dearest Mother invoking the mystery of thy Immaculate Conception, I desire to place under thy patronage my studies, and all my literary labors. I declare that I undertake them solely that I may better propagate the divine honor and devotion to thee."

On pages 268-9 is found another prayer of St. Alphonsus M de Liguori, as follows :

"Mother of God, most holy Mary, how often by my sins have I merited hell ! Ere now the judgment had gone forth against my first mortal sin, hadst not thou, in thy tender pity, stayed awhile God's justice, and then, softening my hard heart, drawn me on to take confidence in thee. And oh ! how often,

in dangers which beset my steps, had I fallen, hadst not thou, loving mother that thou art, preserved me by thy graces which thou didst obtain for me. My queen, what will thy pity and thy favor have availed me, if I perish in the flame of hell ? If ever I have not loved thee, now, after God, I love thee, above all things. Ah ! suffer not that I turn away from thee and from God, who through thee had granted me so many mercies. Lady most worthy of all love, suffer not that I be doomed to hate and curse thee forever in hell. Couldst thou bear to see a servant whom thou lovest lost forever ? O Mary ! say not so. Say not that I shall be among the lost ! yet lost am I assuredly, if I abandon thee. But who can have the heart to leave thee ? How can I ever forget the love which thou hast borne me ? No, it is impossible for him to perish who hath recourse to thee, and who with loyal heart confides in thee. Leave me not to myself, my mother, or I am lost. Let me ever have recourse to thee ! Save me from hell, and first from sin, which alone can cause my eternal ruin."

It is unnecessary to say that no utterances can be more anti-Biblical, more anti-Christian, more blasphemous than these. And yet they have the full approval of Cardinal Gibbons. J. A. D.

"THE CONVERSION OF ROMAN CATHOLICS," A USEFUL MANUAL ON ROMANISM.

This new book by the Editor of THE CONVERTED CATHOLIC will be valuable to everyone who is interested in any of the many phases of Romanism. Scarcely a day passes but some inquiries are made at this office or received by mail relating to the Church of Rome, its doctrines, ceremonies, bishops, priests, nuns, etc. All these are answered in this volume. It will be sent to our subscribers for \$1.00, if ordered now. To the general public the price is \$1.50.

THE PRESENT AGE.

BY MR. AND MRS. GEO. C. NEEDHAM.

"Nature, an unwilling slave to vanity and corruption, stands, impatient of her bonds, with uplifted head, scanning with longing eye the distant point of the horizon from which she looks for help, her hand stretched out to grasp and welcome the redemption into freedom and perfection which she yearns for and confidently expects."—DR. SAMUEL COX.

THE term "age" refers to the moral rather than the physical world. So it is to be understood in the passage, "The worlds were framed by the Word of God." (Heb. xi. 3.) And in that other passage, "Once in the end of the world hath He appeared to put away sin." (Heb. ix. 26.) In both these instances the reference is not to the earth, but to a moral period or dispensation. An "age" then marks an historical cycle whose characteristics are so well defined and diverse from the characteristics of other periods, as to prominently distinguish it. Thus Scripture reveals a succession of these ages from Adam onward to eternity, each stamped with individual features, and hedged in by limitations of its own. (See Plan of Ages, by Geo. C. Needham.)

The New Testament is chiefly devoted to the unfolding of two of these ages; that one which began with Christ's crucifixion and is now in progress, and that other one which shall begin in connection with His assumption of rule as King of kings. We call these "the present age," and "the Millennial age."

Now, great confusion has arisen from the mistake of confounding these ages and mingling their characteristics. Thus their limitations have been obliterated, and they have been merged into one; till in the minds of some, the whole future lies before them like a vast, unfenced prairie, without trees, hedges, or landmarks of any kind to designate boundary or ownership.

We propose to briefly sketch the

sharp outlines of these two ages as we find them in the Word of God, establishing, if we can, the "ancient landmarks." And we shall discover to our surprise, as well as for the confirmation of our faith, that these two ages are prophetic of one another, and complementary the one to the other, even as in music or in painting, sounds and color have their own dependent accessories.

SOME CHARACTERISTICS OF THE PRESENT AGE.

1. *A Worldly age.* Jesus compares the days of the period before His Advent to the days that were before the flood, and to the days of Sodom. The people then were solely occupied with selfish pursuits—eating, drinking, marrying, buying, selling, planting, building. (Luke xvii. 26, 30.)

Our Lord did not intend to teach that it was essentially wrong to eat, drink and marry. But He sought to show that *indifference* characterized that former age. Had the antediluvians believed a flood was coming; and had they taken in the fact that it was coming because wickedness was so prevalent; they would have been too serious and terrified to become wholly absorbed in the pursuits of commerce or pleasure. Like the Ninevites they would have girded themselves with sackcloth, seeking by repentance to call out the mercy of the Almighty. Their worldly attitude thus demonstrated their unbelief. And the parallel is precisely this: The end of this age is sketched with the terrors that shall accompany the second Advent. Men and women laugh at it, and because they discredit it they go on about their ordinary pursuits, throwing coming judgment out of the account and planning for a long continuation of the present state of affairs.

Now, on the contrary, how does the true expectation of the Lord's coming effect men? Why just in proportion as

it is apprehended—it makes them unworldly. They look for the dissolution of things temporal. If they marry, if they feast, if they plant, if they build, they do all in godly fear, as stewards whose account may be required at any time.

But, asks some one, how about those fanatics who have followed the *ignis fatuus* of this hope till they have made shipwrecks of themselves? We answer we know that some have been misled and brought to despair through fixing a period for the Lord's return, which when past and unfulfilled, left them in dismay. But the fault is not in the *promise* of His coming, but in their *interpretation* of it. It is quite plain God did not tell the antediluvians the day and hour when the flood was coming. He only stated the threat, and bade them prepare for it. "And they KNEW NOT until the flood came and took them all away." (Matt. xxiv. 37, 38.)

This is precisely true of the Lord's coming. *Preeminently it is a secret*—God's highest secret as regards this world. If the time were revealed it would be a *certainty* and hence no longer a *hope*. Men would regulate their affairs with reference to that definite period, and so cease to "watch." As the ark approached completion, and as the animals in orderly cohorts were gathered into it, these things were tangible signs that the flood was imminent. And so now, moral signs, written on the age, declare approximately that the end draweth nigh. No man can put his finger on the astronomic calendar and say, "on such a day of the month in such a place, summer will arrive in the land." How can he know what unexpected blizzard or untimely frosts may delay the hot breezes of summer, and keep the air of spring long, chilly and wintry? But as he sees the budding trees, and sprouting grass, and flocking birds, he has a right to say,

summer cometh, and is at hand.

Thus is it with the promised Advent of the Lord. Chronologies have been outlined for the Jewish nation; but only moral signs are appointed for the church. It is worse than useless, it is sinful, for any to calculate the exact period, when Jesus has told us: "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." (Matt. xxiv. 42-44.) And again: "It is not for you to know the times (of concealing) or the seasons (of fulfillment) which the Father appointed in His own authority." (Acts. i. 7.) Thus He implied that He himself knew that divine programme was arranged, but the disciples were not to know, and not to ask to know.

2. *It will remain a Scoffing age.*

The Apostle Peter declares "there shall come in the last days scoffers," whose sneers and jeers are specially aimed at the promises concerning the Lord's return. Untruthfulness will mark such scoffers. The boast that "all things continue as they were from the beginning of creation," proves them false to history. They are willingly ignorant, or rather they willfully forget, that the first world created was overflowed with water, and so there was an interruption to the material earth in its course from the beginning. (2 Peter iii. 4-7.)

The saddest peculiarity of present scoffing is, that they appear not to know that the very reason of the Lord's delay is because of long suffering toward themselves. Just as ample time was given to the mockers of Noah's age, so now Jesus is waiting in the heavens, if peradventure some of these wicked will turn from their ways and escape wrath.

Another feature of these scoffers is lack of moral character. They are not

good men or sober men. Their testimony is worth nothing, for they are given over to sin, and therefore to blindness of heart.

3. It is an *anti-Christian age*. Not outwardly so in Christianized lands, but inwardly in all that pertains to the heart life. We cannot better demonstrate this statement than by quoting from a lecture delivered in a theatre in Yokohama by a distinguished Buddhist priest on his return from the Parliament of Religions convened in Chicago during the World's Fair. Amid great appl use he said: "The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. . . . Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

This startling statement of what a stranger saw and felt in a Christianized land may well set the faithful in the church to sober consideration. Perhaps we shall learn that Paul and John were not wrong when they predicted that the spirit of lawlessness should increase as time moved on; and that a "falling away" should characterize the last days. (2 Thess. ii. 1-4.)

It is estimated that less than thirty

per cent. of our population are regular attendants upon church, while one-half of the whole population of the United States never attend any church of any name. Other Christianized lands yield an even more discouraging census.

Do any ask what shall be the final result? Scripture alone can answer. "The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron. (1 Tim. iv. 1, 2.)

And again, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. iii. 1-5.) Mark the coincidence between the words of that heathen priest and the inspired Apostle. One says: "Christianity is merely an adornment of society . . . deeply believed in by very few." The other says: "Having a form of godliness, but denying the power thereof."

4. *It is a Mixed age*. Wheat and tares grow together; good and bad fishes are in the drag-net; sheep and goats are herded together; wise and foolish virgins are found in each other's company; and evil birds lodge in the branches of the mustard tree of the kingdom.

These are the rough outlines as sketched by the hand of prophecy. Let us see how the latter day church is filling the details of the picture. Active Christianity is running a race with active sin. Some one has said, "Never

was there seen such masterly achievements of surgery as in this nineteenth century." Some one else has said, "Never were there known such complex and baffling forms of disease as have developed in this nineteenth century."

Put the two facts side by side, both are true but they are parallels. Their lines never can meet. So is it in Christendom. Never were there so many churches, so many Sunday schools, missions, leagues, organizations, reforms, copies of the Scriptures; yet never was there more need for them. The necessity creates the demand for the supply. Why do not reformers see this when they declaim so glowingly on the advance of the age? Take intemperance alone, as one prominent sin. What has been battled more nobly and persistently than the drinking habit? Yet what other sin has increased more steadily. A few years ago the drink bill of the United States amounted to \$900,000,000. Now it amounts to \$1,200,000,000. In the Apocrypha it is stated that in latter days "salt water shall be found in the sweet." (2 Esd. v. 9.) Is not this being daily seen? Where is there a church or religious organization that has not in it some mixture of evil practice that the godly deplore and would fain eliminate? Where is there a theatre, novel, club or art association that has not incorporated into itself some Christian element? Just enough to make it a snare to entrap the weak carnal Christian. So much good pervades the evil, and so much evil is injected into the good, that it has become exceedingly difficult to distinguish things that differ.

A few decades ago vice was so rankly vice that everybody recognized it as such. Now vice is so refined and veiled that the godly and discriminating have to look long at her before they can decide whether she be a harlot or a virgin.

The children of Christian parents ask, "May I dance? May I play cards? May I go to the theatre?" And before we answer squarely "No," we in turn inquire, "What are the extenuating circumstances? Is the play a moral one?" And in opposition to our finest spiritual instincts, we say, "Circumstances alter cases. These things used to be sin once. I am not quite sure about them now."

None but the God-man could have made so true a forecast of this age: wheat and tares growing together till the harvest. The points of the parable lie in the complete resemblance between the barley and the darnel, and the persistency with which they intertwine their roots together.

But while it shall be a mixed age, it is not a mingled age. We have seen a child shake together black and white beads in a bottle till they were in hopeless confusion. Yet each tiny bead retained its own identity. We have seen the druggist commingle various fluids till the colors and odors of each were lost in the general blending. Not so this age. The godly are known unto the Lord. Not one corn of real wheat shall be lost. The mixture must continue to the end, but then there shall be separation and severance, for the theory of blending or infusing right into wrong by reformation is nowhere taught.

5. It is an age of *Progressive Deterioration*. In Daniel, second chapter, the political governments of this age are described as iron mixed with clay. Nebuchadnezzar was the head of gold; the Medo-Persian power was represented by less valuable metal; the Grecian kingdom showed the process of deterioration, while the Roman kingdom, now in existence in its divided form, is the basest of all metals. Alas! that which reformers call the golden age of government has flourished in the dead past, if it has flourished at all. (Dan. ii.

37, 44.) No fifth Gentile monarchy is promised to succeed Rome ; but after it is to come the Kingdom of God. Iron and clay plainly denote the present times. The effect is a general crumbling and disintegration. One statesman does a wise and good thing. The next that succeeds him does a foolish and injurious thing. And nowhere in this state of affairs more clearly discernible than in our own Republic, where change of policy of necessity accompanies each new administrator of office. One Congress enacts something which the next Congress abolishes. One party is always *anti* to the other party. The clay-like mob precipitates itself upon the iron, but gains no holding ground.

6. It is a *Satanic age*. An age of the power of demons who roam the air in freedom, and of Diabolos, their head and chief. (See "Angels and Demons," by Mrs. Geo. C. Needham.) The devil is the "god of this world" or age ; its prince and dictator. He who was a murderer from the beginning still plies his nefarious trade ; he who was a liar from the first is not more truthful now. Cunning, cruel, rebellious, hating every good thing, this mighty being rules in the hearts of all who are disobedient to God, and blinds the minds of all who refuse to believe the message of His grace. (John viii. 44 ; 2 Cor. iv. 4 ; Eph. ii. 2.)

The age in which we live is all this and much more. It is the age of oppression, of brutality, of licentiousness, of infidelity, of injustice, of conceit, of physical disasters, of fleshy defilement, of mental dismay, and of moral darkness. Even to the end, it will be an age of perils, of pestilence, of persecutions, and will close with a visitation of plagues both terrible and incomparable. It will continue to be an age of shams and pretensions in religion, in science, in culture, and in social position. It will to its consummation be an age of

false teaching, of unsound doctrine, and of enervated piety.

This is not mere raving. It is the legitimate deduction from the infallible and divinely originated Scriptures, fulfilled before our eyes. But is there nothing good in this age ? Certainly, there is much. God is sovereign in this age. His Church is being chosen, called out, and cemented into an organic body in this age. The Gospel is preached to this end, the spirit works for this purpose. But this Church redeemed from among men is not loved. The world hates the Church, chokes the seed of the Word, supplants the wheat, and threatens to engulf this vessel of mercy with waves of tribulation. The end of this age, then, is not golden in prospect, but gloomy with dark, convolving clouds of wrath from heaven. God is on the side of the Church and ever will be ; the Father above is for her ; the Son is with her ; the spirit is in her. But for the harlot world is reserved judgment unspeakable, and punishment eternal.

But, ask some one, what about the grand progressions of this age, the march of science and of art ? Do not such themes engage God's attention ? Has He no interested part in these things ? Is not His providence shaping the destinies of men to high consummation ? Shall they who have toiled to attain eminent results, see their proud efforts broken to fragments as storms demolish the dry and fragile reeds ?

We point to Babylon, to Persia, to Greece and to Rome. Once each swayed the world. Have we any doubt of their exalted civilization ? They performed things in their day that we have not yet learned how to do. Yet ~~where~~ are they ? In ruin and oblivion. Where are their wondrous arts, the fruit of untold labor ? Lost, irrecoverably lost. And we, a fresh generation, are diving into their buried secrets, and trying to revive their dead achievements. As

perished golden Babylon so must decay each succeeding age, while sin holds sway. The stone cut out of the mountains—His Stone—His Kingdom—His Christ, shall smite the image to dust, and itself arise and fill the whole earth. From the wreck of that ending age but one thing shall be rescued and adjudged worthy to survive; that is the Church composed of all true believers; they who knew that He, who once appeared to put away sin and then for a long time disappeared on their behalf, would again reappear for the consummation of their salvation. (Heb. ix. 28.)

Notes From Boston.

There was recently a notable conference of the legislative committees of a number of patriotic bodies in Massachusetts. They met at the rooms of the Committee of One Hundred, for this committee is doing a large though quiet work in furnishing a rallying place and centralizing influence to secure union of effort on the part of all devoted patriots. At this conference the secretary, Rev. James B. Dunn, D. D., presented a report to show what has been accomplished by patriotic influence in the legislature this year. It is really amazing to note how much has been done in the legislature to strengthen the hands of good citizens. Petitions and bills were introduced into the legislature by Roman Catholic bodies and individuals, calling for the repeal of certain statutes regulating the bearing of arms in the State. These efforts have been defeated. A bill to provide for a minority representation on the School Board was introduced by Roman Catholics with the manifest design to place more Roman Catholics on the board. This was also defeated. Had it prevailed the result would have been to have put the School Board in a few years back where it was in 1888, in the hands of the Romanists. Among bills which were urged upon the

legislature through the influence of the co-operative legislative committee of the patriotic bodies and which passed and are now laws, are these—the bill making the recount of votes to be the business of the Board of Registration instead of the Board of Aldermen, a measure of great importance; the bill placing the registration of women on an equality with the registration of men, thus rectifying a great injustice; lastly, a bill relative to personal liberty. Roman Catholic influence was used in varied ways with the utmost skill to defeat this bill, and nothing but constant watchfulness and instant readiness to meet every trick carried the bill through. This bill is designed to prevent any person being held in custody against his will, or, in case of minors, against the will of legal guardians, except by due process of law. It provides that any one having reason to suspect that a person is illegally held in duress may petition a Probate Court for an investigation when such court shall summon the person held in duress and also the persons supposed to hold him to appear before the court, at which time witnesses may be examined apart, if desirable, and the court is empowered to liberate the person held in restraint. This law will be of great value in certain cases. It appeared in the hearing before the legislative committee considering this bill that two sisters could not get track of their young brothers who had been put in a Roman Catholic institution. No satisfaction was given and their pitiful request for their brothers was unheeded. Such a violation of the sanctities of the home is likely now to be stopped. Nuns in convents can also avail themselves of this provision of the law. After the report was made to the conference of committees, measures were taken to secure for each member accurate information as to the record of every member of the legislature or patriotic measures.

ENCYCLICAL LETTER OF POPE LEO XIII. ON THE STUDY OF HOLY SCRIPTURE.

[OFFICIAL TRANSLATION.]

II.

WHAT THE BIBLE OWES TO THE CATHOLIC CHURCH.

IT is in this that the watchful care of the Church shines forth conspicuously. By admirable laws and regulations she has always shown herself solicitous that "the celestial treasure of the sacred books, so bountifully bestowed on man by the Holy Spirit, should not lie neglected."* She has prescribed that a considerable portion of them shall be read and piously reflected upon by all her ministers in the daily office of the sacred psalmody. She has ordered that in cathedral churches, in monasteries, and in other convents in which study can conveniently be pursued, they shall be expounded and interpreted by capable men; and she has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays and solemn feasts† Moreover, it is owing to the wisdom and exertions of the Church that there has always been continued, from century to century, that cultivation of Holy Scripture which has been so remarkable and has borne such ample fruit.

And here, in order to strengthen our teaching and our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learnings, have given their deep and constant attention to Holy Scripture. If we consider the immediate disciples of the Apostles, St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp—or the apologists, such as St. Justin and St. Irenæus—we find that in their letters and their books, whether in defence

of the Catholic faith or in its commendation, they drew faith, strength and unction from the Word of God. When there arose, in various sees, catechetical and theological schools, of which the most celebrated were those of Alexandria and of Antioch, there was little taught in those schools but what was contained in the reading, the interpretation and the defence of the divine written word. From them came forth numbers of fathers and writers whose laborious studies and admirable writings have justly merited for the three following centuries the appellation of the golden age of biblical exegesis. In the Eastern Church, the greatest name of all is Origen—a man remarkable alike for penetration of genius and for persevering labor; from whose numerous works and his great *Hexapla* almost all have drawn that came after him. Others who have widened the field of this science may also be named, as especially eminent; thus, Alexandria could boast of St. Clement and St. Cyril; Palestine, of Eusebius and the other St. Cyril; Capadocia, of St. Basil the Great and the two St. Gregories, of Nazianzus and Nyssa; Antioch, of St. John Chrysostom, in whom the science of Scripture was rivalled by the splendor of his eloquence. In the Western Church there were many names as great: Tertullian, St. Cyprian, St. Hilary, St. Ambrose, St. Leo the Great, St. Gregory the Great; most famous of all, St. Augustine and St. Jerome, of whom the former was so marvellously acute in penetrating the sense of God's Word and so fertile in the use that he made of it for the promotion of the Catholic truth, and the latter has received from the Church, by reason of his pre-eminent knowledge of Scripture and his labors in promoting

* Conc. Trid sess. v. decret. de reform. 1.

† Ibid. 1-2.

its use, the name of the "great Doctor." * From this period down to the eleventh century, although biblical studies did not flourish with the same vigor and the same fruitfulness as before, yet they did flourish, and principally by the instrumentality of the clergy. It was their care and solicitude that selected the best and most useful things that the ancients had left, arranged them in order, and published them with additions of their own—as did S. Isidore of Seville, Venerable Bede, and Alcuin, among the most prominent; it was they who illustrated the pages with "glosses" or short commentaries, as we see in Walafrid Strabo and St. Anselm of Laon, or expended fresh labor in securing their integrity, as did St. Peter Damian and Blessed Lanfranc. In the twelfth century many took up, with great success, the allegorical exposition of Scripture. In this kind St. Bernard is pre-eminent; and his writing, it may be said, are Scripture all through. With the age of the scholastics came fresh and welcome progress in the study of the Bible. That the scholastics were solicitous about the genuineness of the Latin version is evident from the *Correctoria Biblica*, or lists of emendations, which they have left. But they expended their labors and industry chiefly on interpretation and explanation. To them we owe the accurate and clear distinction, such as had not been given before, of the various senses of the sacred words; the assignment of the division of books into parts, and the summaries of the various parts; the investigation of the objects of the writers; the demonstration of the connection of sentence with sentence, and clause with clause; all of which is calculated to throw much light on the more obscure passages of the sacred volume. The value of each "sense" in theology; the

valuable work of the scholastics in Holy Scripture is seen in their theological treatises and in their Scripture commentaries; and in this respect the greatest name among them all is St. Thomas Aquin.

When our predecessor, Clement V., established chairs of oriental literature in the Roman college and in the principal universities of Europe, Catholics began to make more accurate investigation on the original text of the Bible, as well as on the Latin version. The revival amongst us of Greek learning, and, much more, the happy invention of the art of printing, gave a strong impetus to biblical studies. In a brief space of time innumerable editions, especially of the Vulgate, poured from the press and were diffused throughout the Catholic world; so honored and loved was Holy Scripture during that very period against which the enemies of the Church direct their calumnies. Nor must we forget how many learned men there were, chiefly among the religious orders, who did excellent work for the Bible between the Council of Vienna and that of Trent; men who, by the employment of modern means and appliances, and by the tribute of their own genius and learning, not only added to the rich stores of ancient times, but prepared the way for the succeeding century; the century which followed the Council of Trent, when it almost seemed that the great age of the fathers had returned. For it is well-known, and we recall it with pleasure, that our predecessors from Pius IV., to Clement VIII., caused to be prepared the celebrated editions of the Vulgate and the Septuagint, which, having been published by the command and authority Sixtus V., and of the same Clement, are now in common use. At this time, moreover, were carefully brought out various other ancient versions of the Bible, and the Polyglots of Antwerp

* See the Collect on his feast, September 30.

and of Paris, most important for the investigation of the true meaning of the text; nor is there any one book of either Testament which did not find more than one expositor, nor any grave question which did not profitably exercise the ability of many inquirers, among whom there are not a few—more especially of those who made most use of the fathers—who have acquired great reputation. From that time downwards the labor and solicitude of Catholics has never been wanting; for as time went on eminent scholars have carried on biblical study with success, and have defended Holy Scripture against *rationalism* with the same weapons of philology and kindred sciences with which it had been attacked. The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of His Holy Word; so that she has never required, nor does she now require, any stimulation from without.

HOW TO STUDY HOLY SCRIPTURE.

We must now, venerable brethren, as our purpose demands, impart to you such counsels as seem best suited for carrying on successfully the study of biblical science.

But first it must be clearly understood whom we have to oppose and contend against, and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching office of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of faith. Now, we have to meet the Rationalists, true children and inheritors of the older

heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying: the prophecies and the oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and the wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the Apostolic Gospels and writings are not the work of the apostles at all. These detestable errors, whereby they think they destroy the truth of the divine books, are obtruded on the world as the preptory pronouncements of a certain newly-invented "free science;" a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them, who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of Holy Scripture, would fain be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honorable name their rashness and their pride. To them we must add not a few professors of other sciences who approve their views and give them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and the arts of the enemy are chiefly directed against the more ignor-

ant masses of the people. They diffuse their deadly poison by means of books, pamphlets, and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and unformed minds of the young to the contempt of Holy Scripture. Should not these things, venerable brethren, stir up and set on fire the heart of every pastor, so that to this "knowledge, falsely so called,"* may be opposed the ancient and true science which the Church, through the apostles, has received from Christ, and that Holy Scripture may find the champions that are needed in so momentous a battle?

Let our first care, then, be to see that in seminaries and academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand. With this view the first thing which requires attention is the wise choice of professors. Teachers of sacred Scripture are not to be appointed at hap-hazard out of the crowd; but they must be men whose character and fitness are proved by their love of and their long familiarity with the Bible, and by suitable learning and study.

It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for Holy Scripture, affording them facilities for full and complete studies. Professors thus chosen and thus prepared may enter, with confidence, on the task that is appointed for them; and that they may carry out their work well and profitably

let them take heed to the instructions we now proceed to give.

At the commencement of a course of Holy Scripture let the professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called "Introduction." Here the student is taught how to prove the integrity and authority of the Bible, how to investigate and ascertain its true sense, and how to meet and refute objections. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of theology; for the whole subsequent course must rest on the foundation thus laid and make use of the light thus acquired. Next, the teacher will turn his earnest attention to that more fruitful division of Scripture science which has to do with interpretation; wherein is imparted the method of using the Word of God for the advantage of religion and piety. We recognize without hesitation that neither the extent of the matter nor the time at disposal allows each single book of the Bible to be separately gone through. But the teaching should result in a definite and ascertained method of interpretation—and, therefore, the professor should equally avoid the mistake of giving a mere taste of every book and of dwelling at too great length on a part of one book. If most schools cannot do what is done in the large institutions—that is, take the students through the whole of one or two books continuously and with a certain developement—yet at least those parts which are selected should be treated with suitable fulness; in such a way that the students may learn from the sample that is thus put before them to love and use the remainder of the

* 1. Tim. vi., 20.

sacred book during the whole of their lives. The professor, following the tradition of antiquity, will make use of the Vulgate as his text; for the Council of Trent decreed that "in public lectures, disputations, preaching, and expositions,"* the Vulgate is the "authentic" version; and this is the existing custom of the Church. At the same time the other versions, which Christian antiquity has approved, should not be neglected, more especially the more ancient MSS. For, although the meaning of the Hebrew and Greek is substantially rendered by the Vulgate, nevertheless, wherever there may be ambiguity or want of clearness, the "examination of older tongues," † to quote St. Augustine, will be useful and advantageous. But in this matter we need hardly say that the greatest prudence is required, for the "office of a commentator," as St. Jerome says, "is to set forth not what he himself would prefer, but what his author says." The question of "reading" having been, when necessary, carefully discussed, the next thing is to investigate and expound the meaning.

[TO BE CONTINUED.]

Satolli Condemns Saloon Keepers.

Bishop Watterson of Columbus, Ohio, in his pastoral letter last Lent withdrew his approbation from every Roman Catholic society that has a liquor or saloon keeper among its officers, and said he would not allow the formation of any new society that permitted "those engaged either as principals or agents in the manufacture or sale of intoxicating liquors to become members." He also instructed the priests of his diocese to refuse absolution to saloon keepers who "carry on their business in a forbidden or disedifying way, or sell on Sundays either openly or under any sort of guise

or disguise, in violation of civil law, unless they promise to cease offending in these and other ways, and to conduct their business blamelessly if they can or get out of it and keep out of it altogether."

One of the Roman Catholic societies affected by this order of the bishop appealed to Monsignor Satolli, the Papal Delegate, and he as Pope in America, (to quote his own words) "sustains Bishop Watterson's action and approves of his circular letter and regulations concerning saloons and the expulsion of saloon keepers from membership in Catholic societies."

This decision of Satolli's has made him extremely popular with all classes of Americans, except the saloon keepers, of whom three-fourths are Roman Catholics, and it remains to be seen what effect it will have on them.

The organ of the liquor dealers in New York dared Archbishop Corrigan, whose father was a saloon keeper, to enforce this decree against the liquor traffic in his diocese. To this the Archbishop replied by the following letter:

ARCHBISHOP'S HOUSE, 452 MADISON AVE.,
NEW YORK, July 28, 1894.

Editor Wine and Spirit Gazette:

SIR—Returning to town yesterday I found on my desk a copy of your journal of July 25.

In reply to your expressed wish, I have the honor to say that I loyally accept the principles laid down by his Excellency, Mgr. Satolli, both in their spirit and to the letter. More than this, no Catholic can refuse to accept them.

As to the fear of consequences, I have yet, thank God, to learn what fear is in the discharge of my duty.

Please to remember, however, that acceptance of principles is not to be confounded with the blind application of the same, on all occasions and under all circumstances. Respectfully,

M. A. CORRIGAN, Abp.

DOUAY TESTAMENTS.

During the last two years one thousand Roman Catholic Testaments, the Douay Version, have gone out from Christ's Mission. Another consignment has been received, which will be sold at cost—20 cents a copy; 6 copies \$1.00.

* Sess. iv. decr. de edit. et usu sacr. libror.

† De doctr. chr. iii., 4.

COMMENTS ON THE POPE'S ENCYCLICAL.

BY A. H. GUINNESS, SECRETARY OF THE PROTESTANT ALLIANCE, LONDON, ENGLAND.

II.

THE INDEX.

LEO XIII., in his Encyclical, not only refers to the decrees of the Council of Trent, directing that the Roman Catholic priesthood are not to attempt to interpret the Scriptures contrary to the decrees of the Roman Catholic Church, but he, the Pope, does not in one passage of this Encyclical rescind or withdraw an iota of the decrees of the Council of Trent against the possession of the Scriptures by the laity.

These decrees are set forth in all the published copies of the Index of Prohibited Books, and we quote from that issued from Rome in 1841, now in our possession, which at p. 10 gives the 4th rule, the translation of which is as follows :

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible, translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented and not injured by it ; and this permission they must have in writing.

"But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution until he has first delivered up such Bible to the ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the

books, to be applied by the bishop to some pious use ; and be subjected to such other penalties as the bishop shall judge proper. But regulars [*i. e.* monks and nuns] shall neither read nor purchase such Bibles without a special license from their superiors."

This law of the Church of Rome is not rescinded in Leo XIII.'s Encyclical, and is still in full force ; so that when a Romish priest informs us Protestants that the Church of Rome allows of the indiscriminate use of the Scriptures, he is stating what is contrary to the laws of the Roman Catholic Church. No doubt Roman ecclesiastics have occasionally winked at the non-observance of these laws.

Dens was for a long time, and is still a standard authority at Maynooth. He says: "According to Stey-aeret, the law (that is, the 4th rule of the Index) was received and observed (with some variety according to the peculiar genius of nations) in by far the greater portion of the Catholic world, nay, in the whole of that portion of the world which is completely Catholic. It was more dispensed with where Catholics lived among heretics." (*Solum ubi inter hæreticos degendum fuit, plus indultum est.* Dens, vol. ii., p. 103. Dublin, 1832.)

In this passage Dens has unwittingly told the true state of the case. As long as the Church of Rome had all the power in her own hands, she placed restrictions and prohibitions on the reading of the Scriptures : and these restrictions are only relaxed where heretical Protestants will not let her have altogether her own way.

Leo XIII. could not possibly rescind this rule of the Index. It is upheld and confirmed by previous Popes. Pope Clement VIII. declares :

"This law is not to be understood as if by it the Bishops, Inquisitors, or heads of convents were invested with power to grant licenses to read, buy, or keep the Bible translated into vulgar language, seeing hitherto by the order and practice of the Holy Roman and Universal Inquisition the power had been taken away from them to grant licenses to read or keep the whole Bible in the vulgar tongue, or any other part of the Holy Scriptures of the Old or New Testaments, published in any vulgar language, even not so much as the summariet or compendiums of the said Bibles, or books of the Holy Scriptures, translated into any vulgar language, all which is to be inviolably observed."—*Index lib. Prohib. S. D. N. Clementis P. P. VIII. jussu recognitus et publicatus. Romæ, Apud Impressores Camerales.*

That the Council of Trent really intended to prohibit the promiscuous reading of the Holy Scriptures appears further from the most authentic writers. Alphonsen a Castro, who had been one of the members of that assembly, says expressly (*Lib. 1 contr. Hæc. c. 13*), that "one of the parents and springs of heresies was the translation of the Holy Scriptures into the vulgar languages, and therefore bestows great praises on the edict of Ferdinand and Elizabeth, King and Queen of Spain, by which they are forbidden, under severest penalties, either to translate the Holy Scriptures into the vulgar languages or to keep any translation made of them under any pretence whatever." Sixtus Senensis says plainly that "to allow shoemakers, fullers, etc., to read the Scriptures is to give that which is holy unto the dogs, and to cast pearls before the swine."

During the Popedom of Clement XI., Father Quesnel published a book in which he ventured to assert that "the reading of the sacred Scriptures is for

all," but Clement XI. thought otherwise, and published, September 8, 1713, his famous Bull called "Unigenitus," in which he declares this proposition with others to be "false, captious, ill-sounding, scandalous, pernicious, injurious to the Church, seditious, impious, blasphemous, heretical, etc." This Bull is at present in force in the Roman Catholic Church in Ireland; for when the late Archbishop Murray was asked by the committee of the House of Commons in 1825 (*vide* report, p. 647), "Is the bull 'Unigenitus' received in Ireland?" his reply was, "It is."

Cardinal Bellarmine, the great oracle of the Roman Catholic Church, writes as plainly as he well can to the same effect. "We maintain," he says (speaking apparently the settled doctrine and opinion of his Church upon this point), "that the Scriptures ought not to be read publicly in the vulgar tongue, nor allowed to be read indifferently by everybody." (*Quod contendimus est, non debere publice legi lingua vulgari, nec passim omnibus permitti legendas Scripturas lingua vulgari. De controver., tom. i. p. 70, Prag. 1721.*)

"At Bologna, on the 20th of October 1553, three Romish bishops gave the following written answer to Pope Julius III., when desired to furnish their counsel as to the best means of strengthening their Church:

"Lastly, of all the advice we can give your Beatitude, we have reserved to the end the most important, namely, that as little as possible of the Gospel (especially in the vulgar tongue) be read in all countries subject to your jurisdiction. That little which is usually read at mass is sufficient, and beyond that no one whatever must be permitted to read. While men were contented with that little, your interests prospered; but when more was read, they began to decay.

"To sum up all, that book [the

Bible] is the one which more than any other has raised against us those whirlwinds and tempests whereby we were almost swept away; and, in fact, if any one examines it diligently, and then confronts therewith the practices of our Church, he will receive the great discordance, and that our doctrine is utterly different from and often even contrary to it; which thing, if the people understand, they will not cease their clamor against us till all be divulged, and then we shall become an object of universal scorn and hatred. Wherefore even these few pages [in the mass-book] must be put away, but with considerable wariness and caution, lest so doing should raise greater uproars and tumults."

"The above document is an important testimony against Rome and all Romanisers. It is to be found in the Imperial Library at Paris, folio B, No. 1038, vol. ii., pp. 641-650; also British Museum, 7, c. 10, 11, Fasciculus Rerum. London, 1690, folio." But it is quite in harmony with the teaching of the Council of Toulouse, held under Gregory XI., which by the 14th Canon decreed:

"We prohibit, also, the permitting of the laity to have the books of the Old or New Testament, unless anyone should wish, from a feeling of devotion, to have a Psalter or Breviary for divine service. But we strictly forbid them to have the above mentioned books in the vulgar tongue." *Labbe et Cossart. Concil. Tom. xi. pars. 1, Can. 14.* Paris, 1671.—Liguori, p. 222, Tom. x. cap. 3.

This Council of Toulouse is also vouched for by Dr. von Hefelle in his life of Cardinal Ximenes, published by Canon Dalton, Catholic Publishing Co., 1860, and in the Catholic Dictionary, p. 89, 1893, published by Kegan Paul & Co., with the imprimatur of Cardinal Vaughan.

ROMAN CATHOLIC CARDINALS, ARCHBISHOPS AND ECCLESIASTICS OBJECT TO CIRCULATION OF SCRIPTURE.

The Roman Catholic cardinals, archbishops and ecclesiastics in this country, and in Ireland, distinctly affirm their objections to the indiscriminate circulation of the Scriptures.

The late Cardinal Wiseman, writing on "The Catholic Doctrine on the use of the Bible, 1853," at page 11, says: "Years of experience and observation not superficial, have only strengthened our conviction, that this course must be fearlessly pursued. We must deny to Protestants any right to use the Bible, much more to interpret it."

At page 20, "If, therefore, we be asked, why we do not give the Bible indifferently to all, and the shutting up of God's Word be disdainfully thrown in our face, we will not seek to elude the question, or to meet the taunts by denial, or by attempts to prove that our principles on the subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it."

Cardinal Wiseman also stated, in the Moorfield "Lectures on the Principal Doctrines and Practices of the Catholic Church," Introduction, pp. 18 and 19: "I have told you that in perusing the works of men who have within these few years become members of the (Roman) Catholic Church—men of talent and erudition—I have hardly found two of them agree upon the grounds which they record as having induced them to embrace the (Roman) Catholic religion. But I have also read similar works on the other side, purporting to give the grounds upon which several individuals have abandoned the (Roman) Catholic Church and become members of some Protestant communion. . . Now, I have read many of these, and have noted that instead of the rich variety of

motives which have brought learned men to the (Roman) Catholic Church, there is a sad meagreness of reasoning in them, indeed that they, without exception, give me but one argument. The history in every single case is simply this: that the individual by some chance or other, probably through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory or of worshipping of images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him and endeavors to convince him that he should shut up the Book that is leading him astray—he perseveres, he abandons the communion of the Church of Rome—that is, as it is commonly expressed, the errors of that Church, and becomes a Protestant."

The late Roman Catholic Archbishop McHale, of Tuam, in a volume of "Letters" republished within the last few months, wrote, "draw out the dark catalogue of errors to which an undisciplined perusal of the Scriptures gave rise. But I must say that . . . I cannot resign my conviction of the danger of indiscriminate diffusion" (p. 11.)

Dr. Troy, the then Roman Catholic Archbishop of Dublin, in a letter dated July 23, 1818, published in the report of the Irish Education Commissioners, p. 46, thus expresses his views: "Allow me on this occasion to observe that the Catholic Church in all ages has prohibited the indiscriminate use of the Scriptures in the vulgar tongue, without note or comment, also the interpretation of them by everyone's private judgment."

Dr. Cahill, an Irish Roman Catholic priest, further declared that "he would rather a (Roman) Catholic should read

the worst works of immorality than the Protestant Bible—that forgery of God's Word, that slander of Christ."—*Tablet* (Roman Catholic), Dec. 17, 1853, p. 804.

BIBLE SOCIETIES.

The Bible Societies, for the indiscriminate circulation of the Scriptures in the vulgar tongue among all nations, have also been sedulously denounced. In 1816, Pope Pius VII. issued his Bull against Bible Societies, addressed to the Primate of Poland, in which he represents the circulation of the Scriptures by Bible Societies as a crafty device by which the very foundations of religion are undermined. A pestilence which must be remedied and abolished. A defilement of the faith, eminently dangerous to souls, impious machinations of ruin. A new species of tares which an adversary has abundantly sown. This Bull further declares "that agreeably to the Index the Bible printed by heretics is to be numbered among other prohibited books, for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have through the temerity of men produced more harm than benefit." (Rule IV., above referred to.)

The *Protestant Observer*, January, 1894, also calls attention to the fact that in 1813 an attempt was made by some leading English Roman Catholics, including, we believe, one bishop, to found a "Catholic Bible Society," for the gratuitous diffusion of the Romish version of the Holy Scriptures; but the Papal authorities soon put it to death. The edition which this society circulated contained notes of a Roman Catholic character; but even with these it was not tolerated. The notorious Bishop Milner, author of "The End of Controversy," wrote an article in the *Orthodox Journal*, in which he declared that "it is evidently impossible to add any notes whatever to the sacred text, which shall make it a safe and proper elemen-

tary book of instruction for the illiterate poor." ("Husenbeth's Life of Milner," p. 240.) In his "Supplementary Memoirs of the English Catholics," Milner himself had the daring wickedness to declare that "public crimes go on year by year, in proportion to the progress of the Bible Societies" (p. 241). He further stated, and with evident exultation, that the Testament issued by the Catholic Bible Society, "became a bankrupt concern, and the plates of it are supposed to have been sold to the pewterers. At length appeared the Pope's Brief of June 29, 1816, which designates the institution of Bible Societies as 'a crafty device for weakening the very foundations of religion.'" (Ibid. p. 244.) Yes, of this Roman Catholic religion, but not of the religion which has God for its author!

Milner's sinful hatred of the free circulation of the Bible, even when translated by priests of his own Church, was further seen in his pastoral charge to his subordinate priests, dated Wolverhampton, March 30, 1813.

"In conclusion, my dear and beloved brethren," he wrote to them, "I am confident you will not encourage or countenance the distribution of Bibles and Testaments among the very illiterate persons of your respective congregations, as proper initiatory books of instruction for them. Rather procure for them, if you can, a sufficient number of copies of the 'first and second catechism,' the 'Catholic Instructed,' etc." (Ibid. p. 306.)

THE CATHOLIC DICTIONARY.

The Catholic Dictionary of 1893, above referred to as published with the "imprimatur" of Cardinal Vaughan, fully endorses these views. It states, p. 89, that:

"Clement XI. condemned the proposition that 'the reading of the Scripture is for all.' These principles are

fixed and invariable, but the discipline of the Church with regard to the reading of the Bible in the vulgar tongue has varied with varying circumstances. In early times the Bible was read freely by the lay people, and the Fathers constantly encouraged them to do so, although they also insist on the obscurity of the sacred text. No prohibitions were issued against the popular reading of the Bible."

THE DOUAY.

It may also be observed that the Douay translation of the Bible into the vulgar tongue occasionally used in this country has been frequently altered.

The Catholic Dictionary, in an article on the Douay, p. 303, states: "The version now in use has been so seriously altered that it can scarcely be considered identical with that which first went by the name of the Douay Bible." The inaccuracy of the text of the Douay Bible was so patent that in the Second Synod of the Province of Westminster the following decree was passed: "That an accurate version of the Holy Scriptures from the Latin Vulgate may be had as soon as possible, the bishops are of opinion that this undertaking should be entrusted to learned men, to be selected by his Eminence, the Archbishop, care being taken, however, to observe the rules of the Index, as to the revision of the work, and as to adding notes from the Holy Fathers and pious authors, and as to the permission and approbation for its perusal." The Synods in English by the Rev. R. E. Guy, O. S. B., under the supervision of the (Roman Catholic) Rt. Rev. Bishop Hedley, O. S. B.

The inferiority of the text of the Douay Version is so evident, that a writer in the *Tablet* of April 28, 1894, urges the adoption of the authorized Anglican translation instead. He writes:

"The proportion of the English peo-

ple to whom the old translation of the Scriptures is 'the Word of God' is, I believe, about thirty millions, and those who use the more modern Douay Version about two millions, and there can be no doubt that the latter version, though the work of most excellent and saintly men, is in the beauty of its English inferior to the former. The two versions are not antagonistic, and with some slight emendations the old English translation would conform to the Vulgate, the edition authorized by the Church, though it must be borne in mind that in authorizing the Vulgate the Church does not exclude the old Greek versions. As a practical matter, since there is a good English version of the sacred Scriptures in possession in this country, which the ordinary Englishman regards as, and believes to be, the Word of God, would it not be to the greater glory of God and the advancement of the faith to act upon the principle of our forefathers, to take what our fellow-countrymen still regard as most holy into the service of the Church."—*Tablet*, April 28, 1894.

The reader is also directed to the exhaustive work by Mr. C. H. Collette, "The Douay and Rhemish Versions compared with the Authorized Version of the Bible," which examines each successive Rhemish and Douay Version up to the Challoner and Wiseman Edition of 1874, and shows that each of the Romish Versions have been largely amended, adopting the Authorized Version of 1611 as a standard for such amendments, and more especially in the texts relating to doctrines. Published by the Protestant Alliance, 9 Strand, London, price 6d, and at THE CONVERTED CATHOLIC office, price 20 cents.

Out of ninety-two alleged mistranslations in the Authorized Version, no less than ninety have been adopted in the successive Roman Catholic Versions published in England and America.

The American Protective Association.

For some time past the leading literary monthlies of the United States have given much attention to the aims and methods of the American Protective Association, and every week the Roman Catholic papers all over the country devote long editorials to abuse this new organization. That of course is to be expected, for one of the aims of this great society, which, it is claimed, numbers 2,000,000 voters, is to prevent Roman Catholics from obtaining supreme power in the United States after the manner of Tammany Hall in New York City and the little Tammanys in all the large cities of the Union.

The clearest exposition of the causes that led to the inception of this organization and the aims it has in view appeared in the July *North American Review* from Mr. W. J. H. Traynor of Detroit, the president of the American Protective Association, in reply to an article, "Hostility to Roman Catholics," that appeared in the May number of the *Review*.

Mr. Traynor quotes largely from Roman Catholic authorities to prove that the members of that Church are required to render allegiance first of all to the Pope as the supreme head of the Church. From this he infers that their obedience to any civil government must be a divided allegiance. A good Roman Catholic who obeys the Pope as God's sole representatives on earth can not be a good citizen of this country, which requires absolute obedience from all citizens. Thus if the Pope should threaten the Roman Catholics with excommunication if they did not vote as he commanded them, they would be compelled to choose between obedience to him and eternal damnation. No Roman Catholic can go to heaven unless he obeys the Pope, for he could not receive absolution from a priest if condemned by the Pope, who is the source of all power for good or evil in the Roman Church.

Mr. Traynor quotes Cardinal Manning as speaking for the Pope: "I am sole, last, supreme judge of what is right and wrong," and, "It is necessary to salvation for every human creature to be subject to the Roman pontiff." The article in the *Review* should be read by every American citizen.

THE PURPLE AND SCARLET WOMAN AND HER RELATIVES*

BY A CATHOLIC.

IV.

IDOLATRY IN THE CHURCH OF THE FIRST CENTURY.

Wicked as has been the life of the Purple and Scarlet Harlot Church in her relations to men, far more sinful has been her treatment of her God and Saviour Jesus Christ. She has forsaken and otherwise ill-treated her divinely human bridegroom, the one who is regarded by the virgin white church as both most sacred and most lovely. This is sinning the sin which of all others is probably the greatest except the sin against the Holy Spirit; and who can say that it never involves the commission of that sin which is never forgiven?

What is this abominable sin? It is that of idolatry or spiritual adultery. It is giving to any creature the whole-souled, unmeasured admiration, trust, reverence, love and obedient service which is claimed by the Creator, and which should be rendered to Him freely, joyfully and ceaselessly.

Idolatry or Spiritual Adultery is not alone the sin of the Purple and Scarlet Woman, but is equally descriptive of the criminality of her relatives. Who are these? Her father is Heathendom, her mother the Jewish Church, her sisters the Greek and Oriental prelatic Churches, her cousin Mohammedanism, and her daughters Protestant State Churches, and her granddaughters other Christian Churches to the degree they are colored and controlled by the flesh, the world and the devil.

In order to secure to our readers (and to the limit of our ability) clearness, and more forcible utterance in a logical procession of thoughts, we propose, first to expose the root or source of the vitality of all idolatry. Then, second, exhibit the characteristics of spiritual adultery as they make their appearance

in the lives of the Purple and Scarlet Woman and her Relatives, omitting however, because lacking space, all details relating to the religion of the False Prophet and to the Greek and Oriental Churches. But should any adherents of these last named religious systems be curious to see the main features of their idolatry exposed to view they can apply to themselves a large part of that which will be written.

Our first inquiry relates to the sources of the vitality of idolatry. We answer that (a) idolatry now exists and always has existed because man must have some god, which to a greater or lesser degree can satisfy the craving of his religious nature. Man satisfies his selfish or life-preserving nature by eating and drinking, his intellectual by study and books, and his social nature by pleasant intercourse with other human beings. These three sections or elements of man's soul and life, with propriety, and even necessity, find a large part of their gratification in contact with the creatures of God. When, however, we turn to our religious nature we find that the supreme and perpetual object of our worship, love and obedience should be one who is not a creature, but the Creator.

In all ages the best and most enlightened of the race have ever regarded idolatry or the worship of some creature as a substitute for the true and living God to be the greatest crime man can commit. Nevertheless, the vast majority of the race are now and always

* The writer of this series of articles expresses great regret for the mistake of asserting in the May number of THE CONVERTED CATHOLIC that the medal bearing on its obverse the likeness of Leo XII. was struck off "centuries ago." In truth it was issued some seventy years since, which fact, however, does not lessen, but augments our astonishment at the temerity of the Roman Court.

have been idolaters. Why? Because man is bound to gratify natural cravings. When hungry he eats and will not starve: he must have bread. When lost in the darkness of ignorance he must have the light of knowledge, and when he feels homesick he must come home. So also does his religious nature hunger for a god, and a god he will have, if only an idol. The old farmer who lives without reference to the true God yet fears to enter his house without passing under the horseshoe nailed over the door, and the savage in Africa making a fetich of a tiger's tooth, are both idolaters, because both have religious natures which they thus debase.

(b) Why does not the idolater worship the true and living God, his Creator? For several reasons. (1) The worshipper of idols craves a god whom his senses can lay hold upon without fear of punishment.

There is nothing wrong in this if, through the senses of the body, our spirits, in the strength of the Holy Spirit, are able literally to see God, hear Him and talk to Him. Thus did Abraham, Elijah, Ezekiel, Daniel, John and Paul. Thus did Moses on Mount Sinai, radiant in God's glorious presence, enthusiastically delighted when Jehovah granted his supplication, and permitted human eyes to see His personal majesty and grace; which is far better than clinging by feeble faith to a god from whose presence we still shrink in fleshly terror. The homesick boy much prefers to photographs of the homestead and its loved inmates to be seated once more at the family fireside.

Ask Adam and Eve, after their banishment from Paradise, if their loss of all other things in the delightful garden is worthy of mention with the lament by which they bitterly bewail the departure of their living and glorious God from the presence of the senses of their bodies.

(2) Man guilty of breaking the law of the very Lord, in whose personal presence was once found his greatest delight, now shrinks from the revelation to his consciousness of this holy and just "God to whom vengeance belongeth." A great gulf, very dark, very deep and very wide and unbridged, separates the creature from his Creator; and the only one joyful over the event is victorious Satan.

(3) But this wicked withdrawal of the sinful soul from God's personal presence by the creation of an awful vacuum, lonely and cold, only intensifies the desire of man's religious nature for some god which the senses of the body can lay hold upon. This is Satan's opportunity, and he easily persuades man, his brother rebel, to make and worship idols. Behold the genesis of idolatry. Do you ask, how can a man of intellect worship idols? He cannot until he dwarfs his mind to the level of an infant's silly imagination, and delights himself with a "dolly." The literal translation of the Hebrew word for idols in the Bible is "idol-blocks or doll-images." (c) God is not an idle, unemotional spectator of the wicked cunning of the devil and sinful folly of man. Truly he has ceased to love man with the love of approval, and yet now is God's opportunity to indulge his compassion for a ruined, lost and helpless race.

He at once enters into a prolonged contention with Satan, the flesh and the world, the wicked trio striving to prevent the sinner's return to God and God's personal revelation to the penitent sinner as a loving Father and Saviour. The history of this contest is sacred history, the history of the Church throughout all ages.

In the Old Testament we see the Lord revealing himself by visions, prophecies and theophanies. But although there were a few like Enoch,

Abraham, Israel, Moses and Daniel, who took knowledge of God through the senses of the body, yet the great majority shrunk from His glory, as they would from a burglar or murderer, and ill-treated God's prophets who witnessed unto Him, beating some and slaying others.

The fountain of the Lord's pity still flowing towards His people, He sent unto the men in His "vineyard" His only begotten, saying, "They will reverence my Son." But when the Jewish nation beheld God's Son, Jesus Christ, they were filled with the lust of worldly power and rule, and yielding to the devil, nailed the Heir to the cross that they might "seize upon His inheritance." Because of this awful crime the Jewish nation was rejected. Their sentence was pronounced by the lips of their Lord and Saviour—"Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof."

This "nation" is the Christian Church chosen from out the Jewish nation and the Gentiles to be the "bride" of Christ. At Pentecost the little church [ecclesia or assembly] of one hundred and twenty disciples were so filled with the Holy Spirit that all idolatry for the time being was extinguished. This is the same thing as saying that now, the church-bride, more than ever before, is so purged from the lust of worldly riches, luxury, power and rule, that as a result of the baptism and filling of the Holy Spirit "All they that believed, were together, and had all things common. [The selfish, divisive spirit was banished, with the ambition to lord it over the brethren.] Their possessions and goods they sold and divided them to all, according as everyone had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat

with gladness and simplicity of heart: praising God and having favor with all the people." Acts ii, 44-47.

At Mauch Chunk, in the State of Pennsylvania, there is a railroad called the "switchback," consisting of inclined planes, stationary engines and trains of cars. Up the plane which is longest you are drawn up, up, until you reach the top of "Mount Pisjah." After this, by your own gravity, you shoot off, but always down, down, until the bottom of the second plane is reached; and after this you are drawn to the top of a third plane; after which you descend once more by your own gravity.

This illustrates the successive waxings and wanings of the Christian Church, from the day of Pentecost to the present time. In the might of the spirit the Church was drawn to a height of heavenly experience never reached before, fifty days after the Ascension of our Lord Jesus. This was the feast of the first-fruits of the harvest, or wave offering of two sample loaves of leavened bread, made from the new wheat. We are willing to believe that in the days preceding the Second Coming of the Lord Jesus there will occur the great harvesting of souls accompanied by the same signs which characterized this harvest of the Pentecostal first-fruits, yet with this exception the Church will never see, and certainly has never seen, such an era of spiritual prosperity and power as in the days following Pentecost.

The malignant eyes of the "old serpent" beheld the great grace and glory resting upon the virgin bride of Christ, and without delay sought to spot with purple and scarlet her white wedding robe through the temptation of Ananias and Saphira, members of her body. Their great sins of greed of worldly gain, fraud and lying to God were followed by swift retribution. Thus by amputation and wholesome fear of

God's judgments "the people magnified them (the disciples) and the multitude of men and women who believed in the Lord was more increased."

Thus was the Church drawn up to the very summit of the longest inclined plane she ever ascended BEFORE or SINCE. The feet of Christ's bride at last stood upon the crest of Mount Pisjah. The next onward steps must be, and actually were DOWNWARD.

The above statement is exceedingly important as furnishing the key to the mystery of the Purple and Scarlet Woman and her Relatives. Roman Catholics are building upon the rotten foundation of the fatal conceit, that the nominal church, since the days of the Apostles, has been making good advance in doctrine and worship. And the ritualists of the Church of England are building upon a foundation but little less insecure and dangerous. These latter when pressed to give the warrant for their so-called "Catholic faith" and ritualistic practices, tell us they take as their model the teaching and cult of the "Primitive Church," whose historical period in their eyes extends to the ecumenical council held just prior to the revolutionary division of the Catholic Church into the Greek and Latin Churches.

But this is a snare and satanic delusion, for at the time spoken of the Church had become corrupt in doctrine, corrupt in morals, and largely idolatrous worshippers of "idol-blocks, or doll-images," for the churches were filled with pictures and images before which multitudes knelt in prayer. The Lord Jesus and the Apostles denounced the backsliding Church of the first century, and prophesied that things would grow worse with the flight of time. Behold the proof.

(a) Before the close of century I. the "sharp two-edged sword" in the mouth of Christ smote five of the seven

churches in Asia for their sins, and declared His readiness to spue out of His mouth Laodicea for its lukewarmness towards Him, and intense worldliness and greed.

(b) Jesus before His death prophesied the decay of Christian faith in the words, "When the son of man cometh shall he find faith on the earth."

(c) St. John writes in 1. John ii., 18: "Even NOW there are become many Antichrists." And in Chapter iv. 3, "And every spirit that dissolveth Jesus (robs Him of His humanity, as does Mariolatry, and saint worship), is not of God: and this is Antichrist of whom you have heard that he cometh, and he is NOW ALREADY in the world." Mark that word "already," as showing that the germ of Christ's faithless bride or harlot church was in existence and growing then.

(d) St. Peter in his second letter Chapter ii., 1. writes: "There shall be among you lying teachers who shall bring in sects of perdition, and deny the Lord who bought them." Here again the allusion is to Antichrists who either reject the true and undiminished divinity of Christ, or deny His true, full, pure, compassionate and sympathetic humanity. Notice the words "among you" as declaring that the harlot Antichrist was beginning to reveal herself before Peter's death.

(e) St. Paul in 2 Thessalonians ii., 3-10., describes "the man of sin" and "son of perdition, who opposeth, and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God." From the proof already furnished the reader will see this to be a description of the Papacy. In the passage cited this Antichristian power is spoken of as "the mystery of iniquity." But what should stagger Romanists and ritualists, who are deluded with the satanic conceit of the endless betterment

of the Church, is the language of verse 7—"For the mystery of iniquity **ALREADY WORKETH**: only that he who now holdeth, do hold, until he be taken out of the way."

Notice the words which we have put in capitals. For they show beyond a doubt that while Paul was living the germ of adulterous iniquity resident in the Purple and Scarlet Woman, was beginning to show itself to the inspired eyes of the Apostle. "Only he" [Roman Emperor] who now holdeth [the reins of government] do hold, until he be taken out of the way" [that is the Roman Emperorship will exist until the Purple and Scarlet Woman attains age and strength sufficient to rule the nations.] The entire drift of the Pauline teaching is to the effect that instead of the external, nominal church developing into something continuously growing better, Christ-like, and heavenly, the truth is quite the contrary of that. Paul in 2 Tim. says, "But evil men and seducers shall grow worse and worse," and again, "For there shall be a time when they will not endure sound doctrine." Also speaking to the "anti-ents" of the Church at Ephesus, he said, "I know that after my departure ravaging wolves will enter in among you, not sparing the flock."

We appeal to all honest Roman Catholics and ritualists to open their minds and consciences to the facts of the corruption of the Church in the days of the Apostles, and that the New Testament prophesied a still further "falling away" and decay of the nominal church from the high standing of the Pentecostal baptism.

If this is seen to be true then will your hearts be open to the conviction that by the end of the first and beginning of the second century, on the white garments of the bride of Christ were seen the small, yet spreading purple and scarlet spots which characterize the

adulteress and harlot.

The proof will be presented in our next chapter that as the Church advanced in age from century to century, it made advance with swifter and swifter steps, in worldly ambition, luxury, idolatry immorality and rebellion against the teachings of Christ.

[TO BE CONTINUED.]

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